

Fundamental Beliefs Held by Imāms of Al-Hadīth



إِعْتِقَادُ أئِمَّةِ الْحَدِيثِ



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Verily all praise is for Allāh, we Praise Him, we seek His help and His forgiveness. We seek refuge with Allāh from the evil of our own souls and from our bad deeds. Whomsoever Allāh guides will never be led astray, and whomsoever Allāh leaves astray no one can guide. I bear witness that there is no god but Allāh alone without any partner and I bear witness that Muhammad is His slave and messenger and His chosen one and His friend and His best Creation may the peace and blessings of Allāh be upon him, his household and his companions, and those who followed them in goodness.

Ibn Qudāmah, Ash-Sharīf Abū al-'Abbās Mas'ūd ibn 'Abd Al-Wāhid ibn Matar Al-Hāshimī informed us, that Abū Al-Hassan Alī ibn Muhammad Al-Jarjānī informed us, that Abū Al-Qāsim Hamza ibn Yūsuf As-Sahmī informed us, that Abū Bakr Ahmad ibn Ibrāhīm Al-Ismā'īlī said:

The Fundamental Beliefs Held by Ahl Al-Hadīth

Know, may Allāh have mercy on us and you that the Madhab of Ahl Al-Hadīth, Ahl As-Sunnah wa Al-Jamā'ah is acknowledgment of Allāh, His Angels, His Book and His Messengers, and acceptance of what has been spoken of in the Book of Allāh, and what been authenticated from the narrations from the Messenger of Allāh ﷺ. There is no alteration of that which has been narrated from him and no room for rejection, since they were ordered with following the Book and the Sunnah, and they are content with the guidance in them [the Book and the Sunnah], witnessing that their Prophet ﷺ guides to the Straight Path and being warned about contradicting him that a trial and a painful torment will befall them.

The statement concerning Allāh's Names and Attributes

They belief that Allāh Ta'āla is called upon by His Good Names and is attributed with His Attributes that He has named and attributed for Himself as well as what the Messenger ﷺ attributed Him with. He created Adam with His Hand, and His Hands are extended and He spends as He likes, without [us] knowing how, and that He ascended upon The Throne and did not mention how His ascension was done.

A Mention of Some of the Specifics of His Lordship

He is the Owner of His creation, and He originated them not because of a need for what He created, and there is no meaning behind His cause of their creation. He does whatever He wishes and rules as He wants, and it is not asked about what He has done, but the creation is responsible for what they have done.

Affirming Allāh's Asmā Al-Husnā [Good Names] & Sifātuahu Al-'Ulāa [His Supreme Attributes]

He is called upon by His Names, and He is attributed with His Attributes that He named and attributed for Himself and what He has been named and attributed with by His Messenger ﷺ and nothing in the earth of heavens makes Him weak. He is not attributed with deficiency nor a shameful thing nor a disease, for indeed He is Above all that.

Affirming the Attribute of the Hands of Allāh

He created Adam with His Hands, and His Hands are Extended and He spends as He wishes, without any knowledge of how His Hands are [like], since the Book of Allāh did not talk about it with regards to Kayf [kayf means in this context; the fashion of His Hands, but in other contexts it can mean how He does things, as will come later in the treatise in sha Allāh]. He is not to be believed as having limbs, height, width, heaviness, thinness, or the likes of these that are exemplified in the creation. There is nothing like Him, Blessed is the Face of our Lord, the Owner of Majesty and Honour.

They don't hold the same beliefs as the mu'tazillah, the khawārij and other groups from the people of desires by saying Allāh's Names are created.

Their Statement Concerning the Attribute of His Face, Hearing, Seeing, Knowledge, Ability and Speech

They affirm that He has a Face, Hearing, Sight, Knowledge, Ability, Power, Speech, and not what the people of deviance from the mu'tazilah and others say, rather as Allāh Ta'āla said: "And there will remain the Face of your Lord." [55:27]

And Allāh also said: "He has sent it down with His knowledge." [4:166] And He also said: "And they encompass not a thing of His knowledge except for what He wills." [2:255]

In addition He said: "Then to Allāh belongs all honor" [35:10] and "And the heaven We constructed with strength" [51:47] as well as "Did they not consider that Allāh who created them was greater than them in strength?" [41:15]. Furthermore He said: "Indeed, it is Allāh who is the [continual] Provider, the firm possessor of strength." [51:58]

So He is the Possessor of Knowledge, Strength, Power, Sight and Speech as He Ta'āla said: "That you would be brought up under My eye [i.e., observation and care]" [20:39]

and “And construct the ship under Our observation and Our inspiration” [11:37]

Allāh Ta’āla said: “So that he may hear the words of Allāh [i.e., Qur’ān]” [9:6] as well as “And Allāh spoke to Mūsa with [direct] speech.” [4:164]

And He Ta’āla said: “His command is only when He intends a thing that He says to it, "Be," and it is” [36:82]

Affirming the Mashī’ah [The Will] of Allāh

And they say as the Muslims say altogether: “Whatever Allāh wills will happen, and what He does not will, will not happen. He confirmed this by saying: “And you do not will except that Allāh wills - Lord of the worlds” [81:29]

The Knowledge of Allāh

They say that there is no way for anyone to exceed the knowledge of Allāh ﷻ, and neither does one's own action or will overcome the Will of Allāh ﷻ, nor alter the knowledge of Allāh ﷻ, for He is knowledgeable and does not become ignorant or forget; He is the able and is not defeated.

The Qur'an is the Speech of Allāh

They say the Qur'ān is the speech of Allāh ﷻ and is not created. Rather no matter how the one who recites it pronounces it, and with what kind utterance, it is preserved in the chests, recited by the tongues, written in the Masāhif [Qur'ān books]. It is not created, and whoever says that the pronunciation of the Qur'ān is created then he is intending the Qur'ān, and he is saying that the Qur'ān is created.

The Actions of the Slaves are Created by Allāh

They say that there is no real creator except Allāh ﷻ and that the gains of the slaves are all a creation by Allāh ﷻ, and Allah guides whomever He wishes and misguides whomsoever He wishes, and there is no Hujjah [plea] for whom Allāh has misguided, nor an excuse, as Allāh ﷻ said: “Say, “With Allāh is the far-reaching [i.e., conclusive] argument. If He had willed, He would have guided you all.” [6:149]

He also said: “Just as He originated you, you will return [to life] A group [of you] He guided, and a group deserved [to be in] error.

Indeed, they [i.e., the latter] had taken the devils as allies instead of Allāh while they thought that they were guided." [7:29-30]

In addition, Allāh ﷻ said: "And We have certainly created for Hell many of the jinn and mankind." [7:179]

And Allāh ﷻ: "No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being." [5:22]

The meaning of Nabra'ahā [bring it into existence], means creating it without any contradiction in language.

Allāh ﷻ said about the people of Jannah: "Praise to Allāh, who has guided us to this; and we would never have been guided if Allāh had not guided us." [7:43]

And: "Had Allāh willed, He would have guided the people, all of them." [13:31],

And also "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ, Except whom your Lord has given mercy." [11:118-119]

Good and Evil are by the Predestination of Allāh

They say that good and evil and the pleasant and bitter are from the predestination of Allāh, it is past [Madhin, or, given its due share in the past], and He has predestined it. They do not own for themselves neither Dharr [harm] nor Nafa' [gain], except what Allāh wills, and they are in need of Allāh, and there is no richness for them at any time.

Coming Down to As-Samā' Ad-Dunya [earth]

He comes down to this earth, based upon what has come in authentic news from the Messenger of Allāh ﷺ, without any kind of belief of Kayf in it.

The Believers Seeing Their Lord in the End

They believe in the possibility of the pious slaves seeing Allāh on the Day of Judgment, not in this Dunya, and the reality of it for the one who made that [meaning, here, Imān] a garment for him on the Day of Judgment. As Allāh said: “[Some] faces, that Day, will be Nādhirah [shining & radiant], Looking at their Lord.” [75:22-23]

Allāh also said regarding the kufār: “No! Indeed, from their Lord, that Day, they will be partitioned.” [83:15]

So if all the believers and kufār alike are not able to see Him, they would all be veiled from seeing Him. That is without the belief of Tajsīm in Allāh, and without a specification for Him, rather, they see Him with their eyes, in a way which He wants, without Kayf.

The Reality of Imān

They say that Imān [belief, faith] is statement, action, and knowledge, and it increases by obedience and decreases by disobedience; whoever obeys more, their Iman increases more than one who does less.

Their Statement Concerning the One who Commits a Major Sin

They say that if one from Ahl At-Tawhīd, who prays to the same Qibla as Muslims, commits a sin or many sins, [be they] minor, [or] major, yet standing upon Tawhīd to Allāh and living up to what Allāh has obligated upon them, then they are not charged with infidelity because of that [sin], and they ask for his forgiveness.

He said: “but He forgives what is less than that for whom He wills.” [4:48]

The Ruling Behind the One who Purposely Abandons Salāt

They have differed about one who purposefully left the obligatory prayers for a length of time and without any remorse. A group made takfīr on them, because of the narration of the Messenger of Allāh ﷺ in which he states, “Between the servant [of Allāh] and kufr is abandoning the prayer” [Sahīh At-Targhīb Wa At-Tarhīb, Hadīth no. 563 from ibn Mājah], and also: “Whomever abandons the Salāt then he has disbelieved.” [Sahīh At-Targhīb Wa At-Tarhīb, Hadīth no. 575], And also: “Whomever leaves the Salāt, I have freed the protection of Allāh from him” [Sahīh At-Targhīb Wa At-Tarhīb, Hadīth no. 569 from the collection of At-Tabāranī], and a group from them interpreted it... and with that whomever leaves it denying it, [is] as Yusūf 'Alayhī As-Salām said: “Indeed, I have left the religion of a people who do not believe in Allāh.” [12:37]

He left the denial of Kufr [i.e., left the state of denial in Allāh that is Kufr].

The Statements of the People of Knowledge Concerning the Difference between Islām and Imān

Some of them said that indeed Iman is the statement and action, and Islam is performing what has been ordained upon mankind to do. If he mentioned every name it is connected with the other, so it was said: The Mu'minūn and Muslimūn are single with a different meaning that was not meant for the other, and if one would mention both names then it is inclusive and includes each other. Many of them said that Islām and Imān are one, because Allāh ﷻ said: “And whoever desires other than Islām as religion - never will it be accepted from him” [3:85].

So if Imān is other than it [meaning Islām], it is not accepted, and He said: “So We brought out whoever was in them [i.e., the cities] of the believers. And We found not within them other than a [single] house of Muslims.” [51:35-36].

Among them are those who said that Islām is specific to submission to Allāh, obedience to Him and compliance to His Rule in that which he believes in, since He said:

“The bedouins say, “We have believed.” Say, “You have not [yet] believed; but say [instead], ‘We have submitted,’ for faith has not yet entered your hearts.” [49:14].

And He said: They consider it a favor to you that they have accepted Islām. Say, “Do not consider your Islām a favor to me. Rather, Allāh has conferred favor upon you that He has guided you to the faith” [49:17].

And this is also proof to whoever says that they are one.

Shafā'ah [intercession], the Hawdh [Pool of the Prophet ﷺ], the Ma'ād [Hereafter], and Accountability

They also say that Allāh takes out from the fire a people from the people of Tawhīd [Ahl At-Tawhīd] by the intercession of the intercessors, and that the Shafā'ah is true, and that the Hawdh is true, and the Hereafter is true, and Accountability is true.

Leaving Testifying on Behalf of any Muwahhidīn [monotheists], that They are in Jannah or Hellfire

They also discount any of the people of the [correct] creed as to whether they are in Paradise or Hell, because the knowledge in that is unseen to them; they do not know what one died on, Iman? or Kufr? But they [do] say that if one died on Islm and abstained from the major Sins and desires and misdeeds then they are from the people of Paradise, because of His statement ﷺ: "Indeed, they who have believed and done righteous deeds - those are the best of creatures. Their reward with their Lord will be Jannat 'Adn [the Gardens of eternal residence]." [98:7-8].

In addition, whoever the Prophet ﷺ testified on their behalf with his spring, and that [the spring] has been authenticated on his behalf, and they testify for him about that [the spring], in accordance to the Messenger of Allāh ﷺ and in affirmation of his statement.

The Punishment of the Grave

They also say that the punishment in the grave is true. Allāh punishes whoever deserves it if He wills, and if He wills he forgives them, because of His statement: "The Fire; they are exposed to it morning and evening. And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment." [40:46]

So it is affirmed that what was left in the current life of morning and afternoon, excluding what is between them, until the Day of Judgment comes they are given the severest torment, without any decrease, as was the case in the current life. He said: “And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life” [20:124]

Meaning before the passing away of the current life, because of Allāh’s ﷻ statement: “and We will gather [i.e., raise] him on the Day of Resurrection blind.” [20:124].

It explains that the life of hardship comes before the Day of Judgment. In our observation the Jews, Christians and mushrikīn [polytheists] are enjoying a life of ease and wellbeing; it is not known that He wanted the lack of Rizq [livelihood; sustenance, etc.] to be in this Dunya, [and this is known] because the amount of sustenance that the mushrikīn possess.

Rather, He wanted this to be after the death, and before the gathering [Al-Hashr].

The Questioning of Munkar and Nakīr

They also believe in Munkar and Nakīr based on the news that has been established from the Messenger of Allāh ﷺ with the statement of Allāh ﷻ:

“Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.” [14:27]

As well as what has been narrated in its explanation from the Prophet ﷺ.

Abandoning Quarreling and Disputing in the Religion

They see abandoning quarreling and disputing about the Qur'ān and other issues, because of His statement: “No one disputes concerning the signs of Allah except those who disbelieve” [40:4],

Meaning arguing about it as a means of disbelieving in it, and Allāh knows best.

The Caliphate of the Khulafā' Ar-Rāshidīn

They affirm the Khilāfah of Abū Bakr [Ibn Abī Quhāfah] رضي الله عنه because the Sahābah chose him, next the Khilāfah ‘Umar ibn Al-Khattāb رضي الله عنه, after Abū Bakr because of Abū Bakr's appointment of him after himself, then the Khilāfah of 'Uthmān ibn 'Affān رضي الله عنه by consensus of the counsel and the remaining Muslims as well as the order of ‘Umar, and the Khilāfah of ‘Alī ibn Abī Tālib رضي الله عنه based upon the pledge of the ones who witnessed Badr. In addition, the Khilāfah of ‘Ammār ibn Yāsir, and Sahl ibn Hanīf, and whoever followed them from among the remainder of the Sahābah with what has been mentioned and its virtues.

The Comparison Between the Sahābah

They say in comparison of the Sahābah, may Allāh be pleased with them, as Allāh said: “As for the foremost—the first of the Muhājirūn [emigrants] and the Ansār [helpers] — and those who follow them in goodness, Allāh is pleased with them....” [9:100]

Their Statement on Those Who Despise the Sahābah

Whoever is angry by their place with Allāh then he is feared for, considering that there is nothing greater than that, because of His statement ﷺ: “Muḥammad is the Messenger of Allāh; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allāh and [His] pleasure. Their sign is in their faces from the effect of prostration [i.e., prayer]. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that He [i.e., Allāh] may enrage by them the disbelievers. Allāh has promised those who believe and do righteous deeds among them forgiveness and a great reward.” [48:29]

So He informed them that he made them a source of anger for disbelievers.

They said regarding their Khilāfah, as Allāh ﷻ said: “Allah has promised those who have believed among you and done righteous deeds” [24:55]

So He with His statement: “Those among you”

Was admonishing those who are born at the time of the Prophet ﷺ with regards to their religion. He said after that: “..That He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me.

Thereby strengthening the religion with Abū Bakr, 'Umar, and 'Uthmān; this is the promise of Allāh in their faith, they invade and are not invaded, and they frighten their enemies but are not frightened by their enemies.

Allāh also said to the ones who stayed behind in the battle that He assigned them to fight: “If Allāh should return you to a faction of them [after the expedition] and then they ask your permission to go out [to battle], say, "You will not go out with me, ever, and you will never fight with me an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind.” [9 :83]

So when they found the Prophet ﷺ asking him for permission to go out to fight the enemy,

but he did not allow them. Allāh ﷻ revealed the following: "Those who remained behind will say when you set out toward the war booty to take it, "Let us follow you." They wish to change the words of Allāh. Say, "Never will you follow us. Thus did Allāh say before." So they will say, "Rather, you envy us." But [in fact] they were not understanding except a little." [48:15]

And said to them: "Say to those who remained behind of the bedouins, "You will be called to [face] a people of great military might; you may fight them, or they will submit. So if you obey, Allāh will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment." [48:16]

So those who were alive during the time of the Messenger of Allāh ﷺ were the ones being admonished with these Ayāt because of their disobedience to him. Some of them were still alive during the time of Abū Bakr, 'Umar, and 'Uthmān, may Allāh be pleased with them, and obeying them would earn for them a reward, and disobeying would earn a great torment. Our pronouncement regarding their Khilāfah may Allāh be pleased with them is from Allāh ﷻ, and He did not put in our hearts a grudge against them,

so if one of their Khilāfah is established, then after that all four caliphates were arranged.

Jumu'ah Behind Every Muslim Imām, Regardless if They are Pious or Tyrannical

They observe the prayer - Jumu'ah or otherwise - behind every Muslim Imām, regardless if he is pious or tyrannical, for indeed Allāh ﷻ ordered performing Jumu'ah as an absolute obligation, with His knowledge, that some of the leaders that would appear would be a Fājir [immoral] or a Fāsiq [sinner], and He did not exclude a time [to do it] other than that time, nor a command to announce a Jumu'ah other than that without a reason.

Jihād with a Leader Even if They are Tyrannical

They see the [permissibility] of Jihād against the kufār alongside leaders, even if they are oppressive, and believe that Dū'ā should be made for them of goodness and that they turn towards justness; they do not accept the permissibility of making Khurūj [rebellion] against them with the sword, nor fighting to cause tribulation. They regard the permissibility of fighting the unjust group alongside the just ruler, if they are present and the preconditions are met.

The Land of Islām

They see that the land, the land of Islām is not the land of disbelief as the mu'tazilah believe, as long as the call for prayer [is present], the administration is clear [on islām], and the people are strengthened by it and are safe.

The Actions of the Slaves Does Not Constitute One's Entrance into Jannah, Except by the Favor of Allāh

They believe that one is not guaranteed to enter Jannah, even if they did any action, except by the favor of Allāh and his mercy. He specifies to whom He wishes, for His knowledge of goodness and His accepting obedience is a good plea from Him, and not a pardon, as Allāh said: "Had it not been for Allāh's grace and mercy upon you, none of you would have ever been purified. But Allāh purifies whoever He wills." [24:21],

And Allāh ﷻ said: "And if not for the favor of Allāh upon you and His mercy, you would have followed shaytān, except for a few." [4:83],

And Allāh ﷻ said: "But Allāh selects for His mercy whom He wills." [2:105]

Allāh is the Ar-Razzāq [Provider of Sustenance]

Allāh ﷻ provides sustenance for every living creation, nourishment that by it, life remains sustained. Allāh provides sustenance to the creation that remains [alive], and He is the one who provided for mankind, be it from Halāl or Harām. Likewise He provides the adornments and what is used to gain livelihood.

Allāh is the Creator of the shayātīn [devils] and Their Whispers

They believe that Allāh ﷻ created the shayātīn that whisper to the offspring of Adam, that they delude and deceive them, and that the shayātīn interferes with mankind.

Magic and Magicians

In this life there is Magic and Magicians and that Magic, and using it, is Kufr for the one using it, believing in it, being someone who brings gain and loss without the permission of Allāh.

Avoiding the Mubtadi' [innovator; heretic; heresiarch]

They believe that Bid'ah should be avoided, as well as sins, pride, arrogance, vainglory, treachery, corruption, and slandering. They believe that one should leave off bringing harm to people and should leave al-Ghībah [backbiting], except for the one who openly does Bid'ah and calls to it; talking about him is not backbiting to them.

Learn Knowledge

They believe that knowledge should be sought from its most likely places. Seriousness is taken in learning the Qur'ān and its sciences and explanation, listening to the Sunan [or, Ahādīth] of the Messenger ﷺ, collection thereof and understanding them, and seeking the Aāthār [Athar can sometimes mean a Hadīth, but is commonly used for a statement of a companion or from the two generations after them].

Refraining from [talking evil of] the Sahābah

They also refrain from backbiting the Sahābah and to ascribe evils upon them. They entrust what has happened between them, and its interpretation, to Allāh ﷻ.

The Need of the Jamā'ah [main body of the Muslims]

And the need of the Jamā'ah, and virtue while eating, drinking and dressing, and putting effort in doing good, and ordering with good and forbidding evil [Al-Amr bi Al-Ma'rūf wa An-Nahy 'an Al-Munkar], and avoiding the Jāhils [ignorant people] until the truth is taught and clarified to them, and then after that comes objections and penalties, after the clarification, and then establishing forgiveness between them and from them.

Necessity and Need of the Madhab of Ahl Al-Hadīth, the Firqat An-Nājiy'ah [the Saved Sect]

This is the foundation of the religion and Madhab, [this is] the beliefs of the people of hadīth, those whom no innovation disgraced them, nor did any tribulation delude them. They did not become soft and hastened to any action in Islām that is Makrūh [disliked], and they did not separate from this way.

And know that Allāh ﷻ promised in His book His love and Forgiveness to those who follow His Messenger, peace and blessings be upon him, and He made them the saved sect and the group that follows [Him]. Allāh ﷻ said to whomever says that he loves Allāh ﷻ: "Say, [O Muḥammad], "If you should love Allāh, then follow me, [so] Allāh will love you and forgive you your sins." [3:31].

May Allāh benefit us and you with knowledge and preserve us through Taqwah from deviance and heresy, by His blessing and mercy.

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